

Strategic Psychological Adjustment in Islam: A Pathway to Sustaining International Stability

Muhammed Rashid Al Jalaly*

Department of Qur'an Jamia Jalaliyya, Kondotty, Kerala, India

*Corresponding author: Muhammed Rashid Al Jalaly, Department of Qur'an Jamia Jalaliyya, Kondotty, Kerala, India.

Submitted: 12 November 2024 Accepted: 18 November 2024 Published: 25 November 2024

Citation: Al Jalaly, M. R. (2024). Strategic psychological adjustment in Islam: A pathway to sustaining international stability. *Planetary J Soc Sci & Hum Res* 1(3), 01-09.

Abstract

A Scottish historian of Islam, Montgomery Watt writes: "The Treaty of Hudaibiyyah is a clear example of Muhammad's preference for peaceful negotiation over warfare. His willingness to engage in treaties with former adversaries shows a remarkable dedication to peace." Adjustment is a forgotten word in developed countries before the vain ego and selfishness. They compete with each other in a way that is not beneficial for the subjects; at the same time, they talk about peace and justice like in America, Russia, and European countries. The face of a new troubled world is the exact example of that. But why are they not ready for any kind of adjustments, and why have organizations like the UN constantly failed to maintain the diplomatic process of the world where we hear only the mouth practice for the ceasefires and slogans 'stop to war'? Here is the place where Islam is different from others.

The best example of what is good about Islam is the way it treats the attitude about a troubled world, injustice, and aggression, especially with the norms of adjustments and playing with the opponent's minds. Plenty of examples through the historical elements show its importance for the serene lifestyle of man and the world. This paper will go through Islamic concepts to sustain a wonderful world. It shows how Islam and prophet understand and solve the problems. The social emotions that change the minds of opponents and how Islam give much importance to the needs of opponents. How it balances the schedules among different countries.

Keywords: Adjustment, Mind Game, Aggression, Peace and Islam

Introduction

In a world marked by geopolitical tensions, economic competition, and ideological clashes, nations often seek effective strategies to maintain peace and stability. While many modern approaches to international diplomacy focus on military power or economic sanctions when Islam presents an alternative perspective one rooted in ethical principles, strategic patience, and psychological resilience. The concept of "mind game" in Islamic thought refers to the use of wisdom, diplomacy, and moral endurance to navigate conflicts and foster long-lasting peace.

Historically, Islamic leaders, particularly the Prophet Muhammad, demonstrated the power of these principles by engaging in negotiations, forming treaties, and employing non-violent solutions even when tensions were high from high profile followers like Umar. For instance, the Treaty of Hudaibiyyah serves as a

pivotal example of how compromises can lead to strategic victories. As derived from the Quran and Hadith, Islamic teachings emphasize the importance of fairness, justice, and ethical conduct, encouraging believers to adopt psychological and spiritual adjustments that promote harmony within and between nations.

These strategies are not merely ancient relics of Islamic history but are highly relevant to today's global context. In an era where international relations often face breakdowns due to rigid stances and power struggles, Islam offers a flexible, ethical framework for peacekeeping. By focusing on psychological adjustments such as promoting forgiveness and patience.

Islam's emphasis on ethical mind games and psychological adjustment provides a strategic and viable pathway for sustaining international stability. It will explore how these principles can be

applied in the modern geopolitical landscape, offering insights into how nations can navigate complex conflicts while maintaining moral integrity. Through a blend of historical examples and contemporary applications, this study aims to show that Islam's strategic approaches, when properly understood and implemented, have the potential to foster peace and justice in an increasingly interconnected world.

Literature Review

The study of Islamic principles related to psychological resilience, diplomacy, and their role in international stability has been explored by numerous modern scholars. These works provide a fresh understanding of how Islamic strategies, particularly in the realm of psychological adjustment, contribute to maintaining global peace and stability.

Islamic Diplomacy and Strategic Patience: Modern research has increasingly focused on the role of strategic patience in Islamic diplomacy, particularly how psychological resilience aligns with the goals of long-term stability. For instance, *The Prophet's Diplomacy: A Framework for Peace* [1] explores the Prophet Muhammad's approach to resolving conflicts through patient negotiation and psychological insight. The Treaty of Hudaibiyyah is often cited as a key example of how short-term concessions can lead to long term stability and strategic success, illustrating the Islamic emphasis on wisdom and foresight in diplomatic relations. This work contributes to modern understandings of Islamic diplomacy by showing how psychological adjustments and strategic patience remain relevant in modern international relations, especially in protracted conflicts.

Psychological Resilience in Islamic Thought: Recent studies also highlight the role of psychological resilience, patience, and ethical conduct in Islamic teachings. In "Prophet

Muhammad's diplomacy: a beacon for contemporary international system", the author examines how Islamic leaders have historically relied on inner strength and psychological adjustments to navigate crises [2]. It portrays that resilience in Islam is not merely an individual trait but a key component of governance and conflict resolution, encouraging leaders to adopt psychological strategies that prevent impulsive actions and lead to sustainable peace. This work draws parallels between Islamic psychological principles and modern theories of leadership in crisis management, providing a contemporary lens through which to view Islamic strategies.

Peace and the Misinterpretation of Islamic Teachings: The misuse of Islamic teachings by extremist groups remains a critical issue in both academic and geopolitical discussions and promoting global peace. Modern scholarship increasingly emphasises the significance of Islamic principles in fostering international relations and promoting global peace. Kamali highlights that the core teachings of Islam advocate for peace, justice, and coexistence, contrasting sharply with the narratives propagated by extremist groups that distort these values.

He argues that a true understanding of Islam reveals its commitment to non-violence and conflict resolution, essential for maintaining stability in international relations. Similarly, Boase discusses the importance of religious pluralism and dialogue in

achieving peace, noting that Islam encourages these values as vital components of harmonious interactions among nations. By examining concepts such as Dar al-Sulh (the Abode of Peace), both scholars underscore the necessity of engaging with Islamic teachings to foster mutual respect and cooperation in a diverse world. Their work collectively affirms that integrating Islamic principles into diplomatic efforts can provide practical solutions for contemporary geopolitical challenges, highlighting the potential for Islamic teachings to contribute positively to global peace and stability.

Modern scholarship demonstrates that Islamic principles of psychological resilience, conflict resolution, and diplomacy remain highly relevant in contemporary discussions on international stability. The works of [1, 3], Kamali provide insights into how Islamic strategies of patience, negotiation, and ethical conduct can address global conflicts and crises. As contemporary scholars continue to build on these foundations, the strategic psychological adjustments advocated by Islam offer a unique pathway to fostering global peace and sustainability.

Methodology

This research utilised a qualitative, analytical approach to explore Islamic principles in governance, diplomacy, economics, and international relations. The methodology involved an in-depth review of primary Islamic sources, such as the Quran and Hadith, as well as secondary historical and scholarly texts, to examine key events, practices, and teachings relevant to the study.

- 1. Primary Sources:** The Quran and the Hadith were central to this analysis, providing direct evidence of Islamic teachings on justice, diplomacy, conflict resolution, and economic strategies. Quranic verses were carefully selected and analysed in context to highlight Islam's emphasis on peace, fairness, and ethical governance. For example, verses related to justice (Quran 16:90) and the sanctity of life (Quran 17:33) were examined to understand their impact on governance and international relations. The Hadith provided further insights into the Prophet Muhammad's diplomatic strategies, such as his treaties with neighbouring empires and his role as a mediator in conflicts.
- 2. Secondary Sources:** A wide range of scholarly texts, including historical biographies, legal commentaries, and academic analyses, were reviewed to support the historical context and interpretation of Islamic teachings. Works by scholars such as Martin Lings, Khaled Abou El Fadl, and John Esposito were consulted to provide a nuanced understanding of the Prophet Muhammad's leadership, the application of Islamic legal principles, and the misrepresentation of Islam by extremist groups. These texts helped bridge the historical application of Islamic principles to contemporary challenges in governance and international relations.
- 3. Historical Case Studies:** Key historical events, such as the Treaty of Hudaibiyyah and the Constitution of Medina, were used as case studies to demonstrate the practical application of Islamic principles in governance and diplomacy. These case studies allowed for a deeper exploration of how Islamic teachings on conflict resolution and minority protection were implemented in practice. The analysis of Caliph Ali's leadership and Caliph Abu Bakr's enforcement of obligatory charities provided further examples of how Islamic governance promoted justice and economic stability.

4. Comparative Analysis: A comparative analysis was employed to contrast Islamic principles with modern international relations and governance frameworks. By examining Islamic concepts like peaceful relations with non-Muslim states alongside contemporary diplomatic practices, this research highlights the relevance and applicability of Islamic teachings in today's global context. The study also explored the divergence between the peaceful values of Islam and the violent actions of extremist groups, using scholarly critiques to clarify these distinctions.

This qualitative methodology allowed for a thorough exploration of Islamic teachings, supported by historical evidence and scholarly interpretation. It ensured that the analysis was grounded in both primary religious texts and secondary academic perspectives, offering a balanced and comprehensive examination of Islamic principles in diplomacy, governance, and conflict resolution.

The Concept of Mind Game in Islamic Diplomacy

Islamic diplomacy is built on a framework of ethical manoeuvrings, where strategic patience and psychological insight play crucial roles in maintaining fairness and stability in international relations. The concept of the "mind game" refers to a psychological tactic used to manipulate or intimidate while in Islamic diplomacy refers to the use of wisdom, ethical adjustments, and strategic thinking to achieve long term objectives without resorting to aggression or unnecessary conflict. The life of the Prophet Muhammad provides key examples of this approach, demonstrating how diplomacy rooted in patience, moral integrity, and strategic foresight can yield lasting peace.

Islamic principles emphasize patience and strategic thinking, as reflected in the Prophet Muhammad's diplomatic treaties. One notable example is the Treaty of Hudaibiyyah, an agreement between the Muslims and the Quraysh tribe. Initially, the terms of the treaty appeared unfavourable to the Muslims, as they were forced to delay their pilgrimage to Makkah and accept terms that seemed to benefit the Quraysh more. However, the Prophet Muhammad foresaw the long-term benefits of avoiding immediate conflict, and this treaty ultimately allowed Muslims the time and opportunity to consolidate power, form alliances, and spread Islam peacefully throughout the region. This aligns with the Quranic teaching: "Indeed, with hardship [will be] ease" (Quran 94:6) [4]. The strategic patience shown here reflects Islam's emphasis on long-term diplomacy over short-term gains, avoiding conflict where possible.

Islamic diplomacy also stresses the importance of ethical adjustments to ensure fairness and stability in dealing with allies and adversaries alike. This is evident in non-aggression pacts made between the Prophet Muhammad and various tribes, including Christian tribes in the Arabian Peninsula. For instance, a treaty with these Christian tribes ensured mutual protection and peaceful coexistence, underscoring Islam's commitment to maintaining peace with those willing to engage peacefully. The Quran encourages this approach with the verse: "And if they incline to peace, then incline to it [also] and rely upon Allah" (Quran 8:61) [4]. This example shows that Islamic diplomacy consistently prioritizes peace and mutual respect over conflict, embodying the Quran's teachings on justice and fairness in international relations.

Negotiation tactics in Islamic governance emphasise mutual benefit and avoiding unnecessary conflict, as exemplified by the second Caliph, Umar ibn al-Khattab. During the conquest of Jerusalem, Caliph Umar employed a diplomatic approach that prioritized coexistence and respect for other faiths. Rather than imposing harsh conditions, Umar allowed the Christian population to continue practicing their religion and guaranteed the protection of their holy sites. This action reflects the Quranic guidance to consult others and make decisions with wisdom: "Consult them in the matter. And when you have decided, then rely upon Allah" (Quran 3:159) [4]. Umar's approach demonstrates how Islamic governance seeks peaceful resolutions and mutual benefit, which prevents unnecessary conflict and promotes long-term stability.

The concept of ethical mind games is deeply embedded in Islamic diplomacy, where fairness, strategic patience, and moral integrity guide interactions. From treaties like Hudaibiyyah to the fair treatment of conquered peoples, Islamic diplomacy offers a strategic framework that prioritizes long-term peace and stability. These principles remain relevant today, providing a model for resolving conflicts without the need for aggression or unjust practices.

Psychological Adjustment for Peacebuilding

Islam's approach to peacebuilding highlights the importance of psychological resilience and adaptability in resolving conflicts. The concept of patience is central to this teaching which

forms the foundation of internal spiritual adjustments aimed at maintaining peace. The patience means the ability to wait, or to continue doing something despite difficulties, or to suffer without complaining or becoming annoyed. The Quran emphasises this in the verse: "And seek help through patience and prayer" (Quran 2:45), underscoring the need for a calm, patient approach in times of adversity [4]. This concept of patience is not passive but involves active engagement in self-restraint and spiritual reflection to prevent the escalation of conflicts. Islamic history provides numerous examples where the practice of patience facilitated conflict resolution. For instance, during the conquest of Mecca, the Prophet and Muslims were willing to compromise and endure perceived setbacks in their life in Mecca, understanding that patience would lead to a more favourable outcome in the long run.

Another illustration come up with this incident as it mentioned in the writings of profound Islamic scholar Omar Sulaiman and he writes "Abu Sufyân (ra)—now a Muslim—rides ahead to Mecca and encourages his people to surrender, reassuring them that whoever enters his house will not be harmed. The Muslims ride into Mecca, led by the Prophet ﷺ, who kept his head lowered out of humility for Allah to the point that his beard almost touched his saddle. It reached him ﷺ that some were saying, "O Abu Sufyân, today is the day of [your people's] slaughter. Today, the Ka 'ba is not a sanctuary." In response, he ﷺ announced, "Rather, this is the day in which Allah will glorify the Ka 'ba, and the day when the Ka 'ba will be garbed." In another narration: "Today is the day of mercy.

Today Allah will honour Quraysh." After securing the city, everyone gathered before the Prophet ﷺ at the Ka 'ba, and he asked

them tenderly, "O gathering of Quraysh, what do you think I will do to you?" They said, "Only good, [O] noble brother, son of a noble brother." Ending the moment of suspense, he ﷺ declared, "I will only say to you what Joseph said to his brothers, 'No blame will there be upon you today' [Yousef (12): 92]. Go, for you are unbound." The Prophet ﷺ rose above it all, immortalizing himself with this grace in one of the most remarkable events in human history.

Even the Ansâr marvelled at this profound benevolence, to the point that some said, "This man has been overcome by his hopefulness for [returning to] his town, and by compassion for his kin." Abu Hurayra (ra) said, "And then revelation came, and when he ﷺ was receiving revelation, it was not hidden from us. When it came, none of us would dare raise our eyes to the Messenger of Allah ﷺ until the revelation finished. When the revelation concluded, the Messenger of Allah ﷺ said, 'O gathering of Ansâr!' They said, 'At your service, O Messenger of Allah.' He said, 'You have said that this man has been overcome by his hopefulness for his town?' They said, 'Yes, this took place.' He said, 'Never! I am the slave of Allah, and I am His Messenger; I migrated to Allah and towards you. [My] living is with you and [my] dying is with you.' They (the Ansâr) turned towards him in tears, and said, 'By Allah, we only said what we said because of how protective we are of Allah and His Messenger.' The Messenger of Allah ﷺ said, 'Indeed, Allah and His Messenger believe you, and excuse you. 'What had just happened with Quraysh was beyond comprehension, even for the Ansâr's beautiful hearts. He ﷺ understood that comprehending this action of complete forgiveness was difficult, and thus he said, "... and excuse you" [5].

In addition to patience, Islam teaches that mercy and forgiveness are essential tools for fostering peace, both personally and internationally. Prophet Muhammad's example of previous mentioned one stands as a significant illustration of this principle. Despite years of persecution by the Quraysh, upon gaining victory, the Prophet forgave the Meccans and granted them amnesty, ensuring that bloodshed was avoided and peace was maintained [6]. This act is in line with the Quranic instruction: "There is no compulsion in religion" (Quran 2:256), which emphasises the importance of voluntary acceptance and forgiveness, rather than forced submission [4]. The renowned classical commentator of the Qur'an, Ismâ'îl ibn Kathîr, said that this passage means, "Do not force anyone to become Muslim, for Islam is plain and clear, and its proofs and evidence are plain and clear. Therefore, there is no need to force anyone to embrace Islam" [7]. Muslims have a mutual duty to share the message of Islam, but in the good way to do this has been clearly described in the Qur'an: "Invite all to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner" (16:125) [4]. The psychological adjustment from seeking revenge to offering forgiveness is a profound demonstration of Islamic values aimed at long-term peace. In Islamic sanctioned wars, Muslim armies were required to offer non-Muslims three options: conversion to Islam, payment of the jizya tax and acceptance of protected status, or engaging in battle. If non-Muslims chose battle and were defeated, they could face expropriation, slavery, or death.

However, even in such cases, forced conversion to Islam was strictly prohibited, in accordance with Islamic teachings [8].

Furthermore, Islamic jurisprudence has consistently upheld the principles of peaceful coexistence with non-Muslim communities, fostering mutual respect and understanding. This is particularly evident in the concept of Ahl al-Kitab (People of the Book), which refers to Jews and Christians, and reflects Islam's recognition of shared religious values and its commitment to tolerance. One of the earliest examples of this principle in practice was the Prophet Muhammad's constitution with the Jews of Medina, known as the Constitution of Medina. This document ensured mutual rights and obligations between the Muslim and non-Muslim communities, promoting peaceful coexistence and cooperation within the city [9]. The Quran also reinforces this attitude of religious harmony with the verse: "To you be your religion, and to me my religion" (Quran 109:6), underscoring Islam's respect for religious diversity [4, 10].

Alkiek argues that "this treaty (known as Medina Charter) was discussed in the news in 2016 when the group of scholars met in Morocco to discuss the treatment of religious minorities in the Muslim world. The conclusion reached at this conference was that current Muslim leaders need to be held accountable and that the treatment of minorities today must reflect the justice and ethics designed by the Prophet ﷺ in the Charter of Medina. In any case, to sum up, this treaty serves as our starting point for interreligious relationships; in essence, it allowed Jews to continue their lives without interference while obligating them to help defend the city if necessary—an expectation of all people participating in the treaty and not particularly limited to the Jews."

Islam's psychological strategies, which include the practices of patience, forgiveness, and mutual respect, provide valuable insights into maintaining internal stability and fostering peace, making them as relevant today as they were in the past. By promoting psychological resilience and adaptability, Islam offers a comprehensive framework for peaceful conflict resolution that transcends individual and international levels.

Strategic Approaches in Islamic Governance for Stability

The statement of there is not God but Allah doesn't refute the harmonious characters of Islam for human integrity while Islamic governance places a strong emphasis on justice as the foundation for global peace and stability. The Quran underscores the central role of justice in governance and conflict prevention, stating: "Allah commands justice, the doing of good" (Quran 16:90) [4]. Justice means the maintenance or administration of what is just especially by the impartial adjustment of conflicting claims or the assignment of merited rewards or punishments (Merriam-Webster, n.d.), is not only a personal virtue but a social and political obligation that Islamic leaders are expected to uphold. Caliph Ali ibn Abi Talib, for example, consistently stressed the importance of justice in his leadership, ensuring fairness even in times of civil strife. His commitment to equity and impartiality, especially during the First Fitna, remains a powerful example of how Islamic governance prioritizes justice to prevent societal collapse and maintain stability (Ali ibn Abi Talib, as cited in Sharif Razi, 10th century/1985). Moreover, Islamic governance strategically focuses on building alliances and treaties to ensure long-term stability. The Prophet Muhammad exemplified this approach through agreements with various tribes and empires, securing peace and mutual cooperation. One notable example is the peace treaty established between the Muslims and the Byz-

antine Empire, which enabled peaceful coexistence and fostered security in the region.

The Quran encourages this cooperative spirit, saying: "Help one another in righteousness and piety" (Quran 5:2) [4]. These alliances not only safeguarded Muslim territories but also created a network of peaceful relations that contributed to long-term regional stability [11]. The nature of treaties and pacts done by not only Prophet Muhammed but also the Caliphs not only for the protection or benefits of Islam but also for the allied parties also.

In addition to establishing alliances, Islamic governance advocates for gradual reform over abrupt changes, recognizing the importance of sustainable peace through incremental progress. This is evident in the gradual approach to abolishing slavery in Islamic societies. Instead of outright abolition, the Quran introduced a series of reforms aimed at improving the welfare of slaves and encouraging emancipation, reflecting a strategic method for achieving social change. Quranic verses like, "But if they cease [fighting], then there is to be no aggression..." (Quran 2:193), guided this slow and steady reform process, ensuring that changes were absorbed peacefully within the community without creating chaos or instability [4, 12].

For example, in "Slavery and Islam Part One: The Problem of Slavery" Jonathan Brown challenges the modern understanding of slavery by highlighting the limitations of current definitions, especially when applied to non-Western contexts. Jonathan Brown emphasises that the term "slavery" is often a reflection of cultural assumptions, particularly those rooted in the American historical experience, which do not adequately capture the diversity of practices labelled as slavery throughout time. Brown uses historical examples, such as slavery in Mecca, the Ottoman Empire, and even industrial England, to illustrate how the conditions and social status of individuals considered slaves varied widely. In Islamic civilization, for instance, slaves like Sokollu Mehmet Pasha could hold significant power and wealth, complicating simplistic notions of slaves as powerless and dehumanized.

This challenges the typical Western association of slavery with brutal physical domination, forced labour, and racial exploitation. Instead, Brown argues for focusing on the realities of extreme exploitation and domination, rather than being confined by rigid terminologies like "slave."

Islamic governance, with its emphasis on justice, strategic alliances, and gradual reform, offers a robust framework for maintaining long term stability. These approaches highlight the foresight embedded in Islamic principles, which prioritize peace and sustainable growth in both internal governance and international relations.

Islamic Economic Strategies for Sustaining Global Stability

Islamic economics promotes a balanced approach to wealth distribution, which is crucial for ensuring long-term stability in both local and global contexts. At the core of Islamic economic principles is the prohibition of usury, which prevents exploitation and unjust enrichment. The Quran unambiguously states: "Allah has permitted trade and has forbidden interest" (Quran 2:275) [4]. By forbidding usury, Islam seeks to prevent the con-

centration of wealth in the hands of a few, which can destabilise societies by exacerbating economic inequality.

The Islamic economic model emphasises ethical transactions and encourages profit-sharing and joint ventures, which ensure that both parties share the risks and benefits of business activities. This model stands in stark contrast to systems based on interest-bearing loans, where one party profits regardless of the other's success or failure. Islamic finance, therefore, promotes fairness by aligning the interests of all parties involved, fostering a more stable and inclusive economic environment [13].

In addition to prohibiting usury, obligatory charity plays a fundamental role in Islamic economics by ensuring wealth redistribution. The concept of charity is deeply embedded in the Quran and Hadith, where it is considered both a religious duty and a social responsibility. Charity is not merely an act of just aid but an institutionalised mechanism to reduce poverty and economic inequality. Historically, it has been instrumental in alleviating poverty in Islamic societies, serving as a safety net for the less fortunate. Under the leadership of Caliph Abu Bakr, for example, the refusal of certain tribes to pay this was met with firm resistance, as the caliph understood that this system of wealth redistribution was essential for social stability [9]. By mandating that a portion of an individual's wealth be given to the poor, charity not only addresses the immediate needs of the underprivileged but also reduces the wealth gap, which can lead to social unrest if left unchecked. This system ensures that economic prosperity is shared and that the basic needs of all citizens are met, contributing to long-term peace and stability.

Moreover, Islamic teachings place a strong emphasis on sustainable economic practices and responsible resource management. The Quran encourages moderation and condemns wastefulness and unnecessary expenditures, urging individuals and societies to use resources wisely. This principle is particularly important in contemporary discussions on environmental sustainability and economic development. Prophet Muhammad's teachings also advocate for prudent resource management, stressing the need to avoid extravagance even in times of

abundance. As the Quran warns: "Indeed, the wasteful are brothers of the devils..." (Quran 17:27), the focus on moderation helps to prevent both overconsumption and the depletion of natural resources [4]. In today's context, where environmental degradation and unsustainable consumption patterns are global concerns, Islamic principles offer valuable guidance for developing sustainable economies. By advocating for resource conservation and responsible stewardship, Islam promotes a balanced approach to economic growth that does not compromise the well-being of future generations [14].

Umarji discusses that "Islam holistically addresses the spiritual and economic needs of individuals and societies. Amongst the foremost objectives of Islamic law is the preservation and development of the wealth of society. Additionally, the obligation of zakat as an economic pillar of worship highlights how wealth and worship cannot be separated.

Furthermore, numerous hadith and verses of the Qur'an address how wealth should be acquired, spent, and invested. Regarding

the acquisition of wealth, Prophet Muhammad ﷺ was reported to have said, "Seeking lawful [wealth] is an obligation upon every Muslim." After demonstrating valuable proofs by illustrating Prophetic traditions, he says that "Thus, a cursory glance at the Sunnah clearly demonstrates that financial matters were given substantial attention by the Prophet ﷺ. However, the scope of financial guidance was not limited to legal directives about permissible and impermissible transactions. Rather, the Qur'an and Sunnah heavily focused on the psychology of wealth, which is a prerequisite to making appropriate economic choices.

Additionally, through focusing on the psychology of wealth and reframing key economic concepts, Islamic guidance seeks to correct the cognitive and spiritual biases pertaining to wealth that lead to suboptimal and oftentimes harmful economic choices. However, before going into the Islamic perspective on wealth, we need to understand the economic culture that dominates our society today."

Islamic economic principles provide a comprehensive and sustainable framework for fostering global stability. The prohibition of usury ensures that wealth is not unjustly concentrated, while the system of obligatory charity redistributes wealth to reduce inequality and support the less fortunate. Additionally, the emphasis on moderation and sustainable practices highlights the importance of responsible resource management. These principles promote fairness, equity, and long-term economic stability, demonstrating that Islamic economic strategies are not only ethical but also highly effective in addressing contemporary global challenges.

Conflict Resolution Through Islamic Mediation Techniques

Islam emphasises peaceful mediation as a primary method for resolving conflicts, rooted in its ethical and spiritual framework. The Prophet Muhammad played a crucial role as a mediator in various tribal conflicts, demonstrating the importance of non-violent resolution. One of the most well-known examples of his mediation efforts is the arbitration in the dispute over the placement of the Black Stone in the Kaaba. Faced with rising tensions among the Quraysh tribes, each claiming the honour of placing the stone, the Prophet suggested that all tribal leaders collectively raise the stone on a cloth and place it together (Lings, 1983). This act of wisdom not only resolved the immediate conflict but also restored harmony among the tribes. This example aligns with the Quranic instruction: "And if two factions among the believers should fight, then make settlement between the two..." (Quran 49:9) [4].

Through peaceful mediation, the Prophet established a lasting precedent for resolving disputes in a manner that promotes unity and prevents violence [9].

Islamic teachings on reconciliation further emphasize the importance of forgiveness and compromise in resolving conflicts. In the broader Islamic legal system, reconciliation is promoted as a key tool for peaceful settlement through negotiation, especially in family and community disputes [15]. Reconciliation, when done in a spirit of compromise, is seen as a divine act that strengthens the social fabric of communities. The Prophet Muhammad's teachings support this approach, often encouraging disputing parties to forgive one another and reach an amicable

solution. For instance, in disputes between family members, the Prophet advised parties to seek reconciliation and restore relations, reflecting the Quranic guidance: "The reward of goodness is nothing but goodness" (Quran 55:60) [4]. This ethos of reconciliation underscores the value of goodwill and mutual respect, which are critical to maintaining social harmony and preventing further discord [11].

The Prophet's guidance also extended to preventing conflicts before they could escalate into wars or violent confrontations. His diplomatic strategies during the early years of Islam exemplify this approach. One notable example is his diplomacy with the Quraysh in the years leading up to the Treaty of Hudaibiyyah. Rather than seeking immediate confrontation, the Prophet engaged in dialogue and negotiation, even accepting terms that appeared unfavourable at the time to prevent bloodshed and secure long-term peace [6].

His method of conflict prevention through early intervention reflects the Quranic injunction: "The believers are but brothers, so make settlement between your brothers" (Quran 49:10). By encouraging dialogue and peaceful negotiation, the Prophet not only diffused potentially violent situations but also laid the foundation for a peaceful coexistence with former adversaries [12].

Islamic mediation techniques focus on peaceful conflict resolution, maintaining harmony, and avoiding unnecessary violence. By encouraging forgiveness, compromise, and early intervention, the Islamic model of conflict resolution provides a holistic approach to dispute settlement that prioritises long-term peace and societal unity. This method, deeply rooted in Islamic teachings and the practices of the Prophet, offers valuable insights for contemporary conflict resolution strategies, emphasising non-violence and reconciliation as key to maintaining global and communal stability.

The Role of International Relations in Islam

Islamic foreign policy is founded on principles of peace, mutual respect, and justice, as reflected in both the Quran and historical Islamic governance. These principles are essential for global harmony and coexistence. The concept of Dar al-Sulh (the Abode of Peace) serves as a cornerstone for Islamic international relations, emphasising the importance of diplomatic efforts, peace treaties, and cooperative relationships with non-Muslim states. This approach to foreign relations aims to prevent conflict and promote diplomacy, fostering a world order where diverse cultures and religions can thrive peacefully.

Historically, Islam's engagement in diplomacy is exemplified in its interactions with powerful empires like the Roman and Byzantine Empires. Despite their ideological differences, early Islamic leadership recognised the importance of maintaining diplomatic relations and mutual respect with these powers. Even in the Quranic text it contained the name and small portion of history of Roman Empire (Quran 30:2-4) [4]. This pragmatic approach illustrates the flexibility within Islamic foreign policy, aiming not to impose religious domination but to establish peaceful coexistence. This principle is reflected in the Quranic verse: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another" (Quran 49:13), which underscores the importance of

cultural and religious diversity as a basis for mutual understanding and cooperation [4, 12].

There are several fundamental aspects of Islamic international relations to maintain and sustain the peacekeeping relations among them, the key aspects as following;

Diplomacy and Peace as Central Tenets: Reza Simbar discusses in "the changing role of Islam in international relations", asserting that peace is a foundational concept within Islamic ideology, which directly rejects the notion of perpetual conflict. According to him, Islam promotes diplomatic engagement over armed conflict, encouraging peaceful cohabitation and the resolution of disputes through negotiation and treaties. Islam's perspective on international relations, he argues, is based on justice, non-aggression, and the commitment to honouring agreements [16].

Simbar further emphasises that the concept of perpetual jihad, often espoused by extremist groups, is a distortion of Islamic teachings. Islam's foundational principle in foreign relations is peace, and war is only permissible in self-defence or to prevent oppression. This principle can be found in several Quranic verses, including: "And if they incline to peace, then incline to it [also] and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing" (Quran 8:61) [4]. Therefore, Islam's approach to war and conflict is strictly regulated, and peace is always the preferred outcome [16].

Diplomatic Protection and the Treatment of Minorities

Another fundamental aspect of Islamic international relations are the protection of minorities and the respect for diplomatic envoys. In Islamic history, the Prophet Muhammad set an enduring precedent for the protection of foreign dignitaries and ambassadors. This reflects the Quranic principle of honouring agreements and ensuring the safety of individuals, regardless of their religion or nationality. The Prophet's respectful treatment of emissaries from the Byzantine and Persian empires demonstrated the importance of maintaining peaceful relations and diplomatic etiquette. These interactions highlight Islam's commitment to safeguarding the rights and dignity of non-Muslim diplomats, even during times of war (Chowdhury, 2018).

This principle extends to the protection of religious minorities under Islamic rule. Non-Muslims, particularly Ahl al-Kitab (People of the Book, i.e., Jews and Christians), were granted protection and allowed to practice their religion freely in Islamic states. This system, known as *dhimmi*, ensured that non-Muslims were treated justly and were exempt from military service in exchange for paying the mandatory tax. While some critics, like Bat Ye'or, have argued that this system was a form of religious compulsion, many scholars, including Bernard Lewis, have countered this view by emphasising that the protected system was in line with the customs of medieval societies and was far more humane than the treatment of religious minorities in pre-modern Europe [17].

The Importance of Fulfilling Treaties in Islam

The Quranic principle of honouring treaties is fundamental to Islamic governance. The verse: "And fulfil the covenant. Indeed, the covenant is ever [that about which one will be] questioned" (Quran 17:34) highlights the moral and legal obligation of Mus-

lim leaders to honour their agreements [4]. This includes treaties with non-Muslim states, which were considered binding unless broken by the other party. The Prophet Muhammad's leadership emphasised the importance of fulfilling treaties, as seen in his dealings with both Muslim and non-Muslim communities especially in the pact of Hudaibiyya [17].

Simbar's work also discusses the legal frameworks within Islamic law that govern international relations, such as the prohibition of forced conversions and the protection of civilians during conflicts. He highlights the importance of non-interference in the internal affairs of other states and cooperation for the common good, as instructed in the Quran (Quran 5:2). These principles demonstrate that Islamic foreign policy is not cantered on domination or expansion, but rather on justice, fairness, and mutual benefit [16].

Islam and the Promotion of Global Peace

Islam encourages the formation of alliances based on mutual benefit and global peace. The Prophet Muhammad's diplomatic outreach to neighbouring empires serves as a testament to Islam's proactive approach to diplomacy. His letters to leaders like the Byzantine Emperor Heraclius and the Persian King Khosrow were both invitations to explore the message of Islam and strategic moves to establish peaceful relations. These letters emphasized Islam's peaceful intentions and sought to avoid unnecessary conflict. The Prophet's diplomacy with the Abyssinian king, for example, resulted in the protection of early Muslim emigrants, demonstrating how diplomacy could ensure the safety of Muslim communities.

In the modern context, Islamic teachings continue to advocate for peaceful engagement with other nations. The Organization of Islamic Cooperation (OIC) is a contemporary example of how Islamic nations can collaborate to promote peace, security, and mutual cooperation on the international stage. The OIC has been instrumental in addressing conflicts in the Muslim world and fostering diplomatic solutions that align with Islamic principles of justice and fairness even if it's facing a lot of disadvantages.

The Role of Islam in Contemporary International Relations

The role of Islam in international relations continues to be significant, particularly in regions where Islam is the dominant religion. As Simbar notes, Islam has become a globalising force, with a growing presence in both Muslim-majority and non-Muslim countries. This demographic shift has contributed to the rise of Islamic political movements that seek to influence international relations and address global issues such as social justice, human rights, and economic development. While some political groups have misused Islamic rhetoric to justify violence and extremism, the majority of Muslim scholars and leaders advocate for peaceful solutions to international conflicts.

The rise of religious resurgence in many Islamic countries reflects a desire to return to the original principles of Islam, which emphasise peace, justice, and cooperation. This resurgence of Islamic values in international relations challenges the dominant Western narrative of Islam as a violent or aggressive force and highlights the potential for Islam to contribute to global peace and stability.

In nutshell, Islamic concerns on international relations are deeply rooted in the principles of peace, diplomacy, and justice. Through historical examples and modern applications, it is clear that Islam encourages peaceful coexistence, the protection of minorities, and the honouring of treaties. The Prophet Muhammad's diplomatic efforts set a precedent for engaging with non-Muslim states in a manner that prioritises mutual respect and understanding. Contemporary Islamic organizations, such as the OIC, continue to uphold these values in their efforts to address global challenges and promote peace. By adhering to these principles, Islamic diplomacy offers a model for international relations that seeks to build bridges, foster mutual respect, and contribute to long-term global stability.

Moreover, it is crucial to differentiate between the core tenets of Islam and the actions of extremist groups that claim to represent it. The avoidable activities of these terrorist groups, which distort and misuse Islamic teachings, have no legitimate connection to the faith itself. Islam unequivocally promotes peace, compassion, and justice, as highlighted in numerous Quranic verses that call for the protection of life and the importance of peaceful coexistence [11].

Conclusion

Islamic principles across diplomacy, governance, economics, conflict resolution, and international relations provide a robust and ethical framework for fostering global peace, justice, and stability. Historical evidence, such as the Treaty of Hudaibiyyah, demonstrates Islam's emphasis on strategic patience and peaceful conflict resolution. Despite appearing disadvantageous at first, the treaty allowed the Muslim community to strengthen through non-violent means, showing that diplomacy rooted in compromise and foresight can lead to long-term stability [6]. Similarly, Islamic governance prioritizes justice as the foundation of peace, with Caliph Ali's leadership illustrating the commitment to fairness in decision-making, even during internal conflicts [18]. The Quranic command, "Allah commands justice, the doing of good" (Quran 16:90), further supports this principle, emphasizing that governance should be based on ethical standards to prevent oppression and maintain harmony.

Islamic economic strategies also play a crucial role in promoting social and economic stability. The prohibition of usury ensures that wealth distribution remains fair, preventing exploitation and the excessive accumulation of resources by a few. Islamic finance, through practices like profit-sharing, encourages risk-sharing and equitable transactions [13]. Additionally, the system of obligatory charity acts as a wealth redistribution mechanism, reducing inequality and fostering economic stability by supporting the poor and needy [9]. Historical examples, such as Caliph Abu Bakr's enforcement of charity, highlight its importance in maintaining social order and economic justice. Furthermore, the emphasis on resource conservation and moderation, as seen in the Quranic verse, "Indeed, the wasteful are brothers of the devils" (Quran 17:27), demonstrates Islam's commitment to sustainability and responsible consumption, aligning with modern concerns about environmental protection [4, 14].

Islamic teachings on international relations promote peaceful coexistence and respect for diversity, as exemplified by the concept of Dar al-Sulh (the Abode of Peace). The Prophet Muhammad's

diplomatic outreach, including his letters to Byzantine and Persian leaders, underscores the importance of mutual respect and alliance-building for global peace [12]. Furthermore, Islamic law protects the rights of minorities and diplomatic envoys, with historical practices like the Constitution of Medina ensuring the security and freedom of religious minorities living under Islamic rule [19]. These principles directly contradict the actions of extremist groups that misuse Islamic teachings to justify violence. Islam unambiguously condemns such acts, as the Quran asserts, "And do not kill the soul which Allah has forbidden, except by right" (Quran 17:33) [4]. Scholars such as Abou El Fadl and Esposito affirm that extremist actions are a distortion of Islamic values, which fundamentally promote peace and justice [20-25].

Last but not least, Islamic principles offer a comprehensive and ethical approach to governance, economics, and international relations, prioritising fairness, justice, and peaceful coexistence. While extremist groups may seek to distort these teachings, their actions are in direct contradiction to Islam's core values. Further research is needed to explore how Islamic conflict resolution strategies and diplomatic practices can be applied to contemporary global challenges, offering valuable insights for fostering long-term peace and stability in today's interconnected world [26-30].

References

1. Muslih, M. (2021). Ethical aspect of diplomacy of Prophet Muhammad (Basic principle). *Jurnal Al-Dustur*, 4(2), 147-179.
2. Abdulkadir, A. (2019). Prophet Muhammad's diplomacy: A beacon for contemporary international system. *E-Proceeding*, 32.
3. Boase, R. (2005). Islam and global dialogue: Religious pluralism and the pursuit of peace. *Milel ve Nihal*, 6(2), 358-366.
4. Ali, A. Y. (2001). *The meaning of the Holy Quran*. Amana Publications.
5. Elshinawy, M., Suleiman, A. (2017). Islam and Terrorism: The Distortion of a Faith. *The Islamic Quarterly*, 61(1), 5-23.
6. Lings, M. (1983). *Muhammad: His life based on the earliest sources*. Islamic Texts Society. https://en.wikipedia.org/wiki/Muhammad:_His_Life_Based_on_the_Earliest_Sources
7. Ibn Kathīr, I. (2003). *Tafsīr Ibn Kathīr* (Vol. 2). Darussalam Publishers. <https://www.salafisounds.com/category/books-taught/tafsir-ibn-kathir/>
8. Bonner, M. (2006). *Jihad in Islamic history: Doctrines and practice*. Princeton University Press. <https://www.jstor.org/stable/j.ctt7sg8f>
9. Watt, W. M. (1956). *Abu Bakr: The first caliph*. Oxford University Press. Watt, W. M. *Muhammad at Medina*. Oxford University Press.
10. Ramadan, T. (2007). *In the footsteps of the Prophet: Lessons from the life of Muhammad*. Oxford University Press. https://www.goodreads.com/book/show/169338.In_the_Footsteps_of_the_Prophet
11. Esposito, J. L. (2010). *Islam: The straight path* (4th ed.). Oxford University Press. <https://search.worldcat.org/title/Islam--the-straight-path/oclc/606054801>

12. Hamidullah, M. (1941). The first written constitution in the world: An important document of the time of the Holy Prophet. Shaikh Muhammad Ashraf. <https://search.worldcat.org/title/The-First-written-constitution-in-the-world:-an-important-document-of-the-time-of-the-holy-Prophet/oclc/956918610>
13. Chapra, M. U. (1992). Islam and the economic challenge. Islamic Foundation. <https://www.iefpedia.com/english/wp-content/uploads/2009/09/Islam-and-the-Economic-Challenge1.pdf>
14. Ramadan, T. (2005). Islam: The essentials. Oxford University Press. <https://www.goodreads.com/book/show/29429839-islam>
15. Kamali, M. H. (2008). Shari'ah law: An introduction. One-world Publications. <https://archive.org/details/shariahlaw-introd0000kama>
16. Simbar, R. (2008). The changing role of Islam in international relations. https://www.kci.go.kr/kciportal/landing/article.kci?arti_id=ART001313769
17. Alkiek, T. (2017). Religious minorities under Muslim rule. Yaqeen Institute. <https://yaqeeninstitute.org/wp-content/uploads/2017/02/Religious-Minorities-Under-Muslim-Rule.pdf>
18. Nasr, S. V. R. (2006). The Shia revival: How conflicts within Islam will shape the future. W.W. Norton & Company. <https://www.cfr.org/book/shia-revival>
19. Peters, R. (2015). Islamic law and human rights: The Muslim framework. Oxford University Press.
20. Abdul Hak, N., Khan, H. (2013). The application of Sulh in resolving community disputes. https://www.researchgate.net/publication/272526525_The_Application_of_Sulh_in_Resolving_Community_Disputes
21. Abou, El. Fadl, K. (2005). The great theft: Wrestling Islam from the extremists. HarperOne. <https://www.searchforbeauty.org/books/the-great-theft/>
22. Ali, A., ibn A. (1985). Nahj al-Balagha: Sermons, letters, and sayings (S. Razi, Comp.). Islamic Seminary Publications. <https://www.duas.org/pdfs/Nahjul-Balagha.pdf>
23. Brown, J., Ali, A. H. (2017). Slavery and Islam: Part one – The problem of slavery. <https://oneworld-publications.com/work/slavery-and-islam/>
24. Yaqeen Institute. <https://yaqeeninstitute.org/wp-content/uploads/2017/02/Slavery-and-Islam-Part-One-The-Problem-of-Slavery.pdf>
25. Cambridge Dictionary. (2024). Patience. In Cambridge Dictionary. <https://dictionary.cambridge.org/dictionary/english/patience>
26. Hassan, A., & Choudhury, M. (2019). Islamic economics: Theory and practice. Taylor & Francis. <https://opac.mu.ac.ke/cgi-bin/koha/opac-detail.pl?biblionumber=58798>
27. Merriam-Webster. (2024). Justice. In Merriam-Webster.com Dictionary. <https://www.merriam-webster.com/dictionary/justice>
28. Merriam-Webster. (2024). Mind game. In Merriam-Webster.com Dictionary. <https://www.merriam-webster.com/dictionary/mind%20game>
29. Umarji, O. (2021). Psychology of wealth: An Islamic perspective on personal finance. <https://yaqeeninstitute.org/read/paper/psychology-of-wealth-an-islamic-perspective-on-personal-finance>
30. Yılmaz, M. S. (2014). The comprehension of the concept of Fath (Conquest) in the light of Fath Al-Makkah. Journal of Social Science Research, 4(1), 408-412.